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P O C K E T G U I D E T O

EGYPT

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Prepared by

SPECIAL SERVICE DIVISION, SERVICES OF SUPPLY
UNITED STATES ARMY

A POCKET GUIDE TO

EGYPT



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A POCKET GUIDE TO EGYPT



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I N T R O D U C T I O N

YOU'RE BOUND FOR EGYPT for just one job: To beat the enemy and help bring conclusive victory for the Allied Nations. To do that, you've got to use your brains as well as your body.

As an American soldier, you'll also become a sort of Ambassador for your country. Wherever you go, people are going to judge the United States by *you*. They'll watch you, and listen to you, and say: "So that's what the Americans are like, is it?"

We've got a fairly good reputation in the world at large right now. Don't spoil it. Make it better!

IS ALL THIS IMPORTANT? You're right it is! Your conduct can shape up as a vital factor in winning this war. So don't laugh it off—because your enemy isn't. Egypt hasn't declared war on the Axis: but she is friendly to the United Nations. Dr. Goebbels and every one of his aides is working to switch that friendship.

The enemy *wants* you to make mistakes, and so he is working day and night, with his propaganda. He wants you *not* to get along with your partners—the soldiers of our Allies who are in Egypt. But most of all, he wants you to make mistakes with the Egyptians. He hopes that,

perhaps unwittingly, your manners will offend them, that you'll trample clumsily on their customs, that you'll insult their religion, and that you'll make mistakes about their social attitudes and political beliefs.

So here's where you fool the Axis! Read this book carefully.

IN ORDER to conduct yourself well in the eyes of the Egyptians, you need to know a little about Egypt, of course. Well, what does an average American know about it? Sure, it has pyramids—and palm trees—and people ride on camels. We've all seen travel movies. And the Children of Israel fled from Pharaoh across the Red Sea to the Promised Land. We know that much from our Bibles. But that's hardly enough to equip you as a one-man good-will mission.

Thousands of books have been written on Egypt, but no one of them can tell you all about the country. It's too big and too different from anything Americans know about. So, a different sort of guidebook has been prepared for your information, giving in brief ABC form, a few of the things that may interest you and some of the things you need to know. If you exercise a normal amount of curiosity, you'll soon find out more about the land of Egypt than is possible to put in any guidebook.

a . . .

CAN STAND FOR ANTIQUITY. Yes, Egypt's old. We've records of people living there 10,000 years ago. About 5000 B. C. conquerors swept up from the Red Sea. These invaders had developed hieroglyphics—a type of picture writing, often chiseled in stone—and so we have a fairly good record of history in Egypt after that.

The first king, or Pharaoh, ruling about 3000 B. C., was named Menes. King Tutankhamen, whose tomb was discovered a few years ago, came some 1,560 years later—in case you want to ponder how old Egypt is. The Pharaoh of Moses' time, mentioned in the Bible, is believed to be Merenptah, who ruled about 1226 B. C.

Their religion led the people to place importance on preservation of the body after death. Hence, mummies; and hence—as the saying is—the pyramids. The pyramids are royal tombs—you can see them near Cairo. If you're in the Engineers, you might spend your spare time figuring how the old Egyptians, without any machinery, managed to get those stones into place.

Shortly before the birth of Christ, the golden days of Egyptian world leadership began to fade, Rome had her day as a warlike power. Thereafter, Egypt passed under many rulers, among them the Romans, then the Persians,

the Arabs, Turks, French and Turks again. In 1914 the British established a protectorate in order to guard the Suez Canal against the Turks. After the war, in 1922, the British returned Egypt to the status of independent State.

b . . .

IN ANY GUIDEBOOK on Egypt must stand for Backshish and Barter. Backshish means something free, a tip, a gift of money, some extra award. It is probably the first Arabic word you'll hear as you land in Egypt.

Partly because you are a well-paid soldier, but more because of the careless lavishness of pre-war American tourists of the wealthy type, you will be fair target for cries of backshish.

Don't be a sucker! To fling out coins and watch the boys scramble madly is small-town stuff. And you'll have a mob following you that'll ruin the rest of your day.

When you land in a big city, you may be surrounded by a crowd of young men trying to sell you erotic services you don't want, or a bunch of youngsters just crying out for "backshish." Learn to use a couple of Arabic phrases. Simply say: "Mafish Backshish!" (*ma-FEESH bak-SHEESH.*) which simply means: "There is no present

forthcoming." A more polished way to say "no" in Arabic is: "Allah Ya'tik!" (*AHL-lah yah-TEEK*) which in general means that since God is all-powerful without doubt He will see that the suppliant is rewarded.

These phrases are polite but firm. Say either or both and keep walking. Finally you'll be let alone.

The same rule holds if you find yourself surrounded by "dragomen" or guides. Just keep on going and say: "Imshi!" (*IM-shee*), (a perfectly polite Arabic equivalent of "scram" or "beat it!"). Or you can use: "Uskut!" (*OOS-koot*)—"Be quiet!"

However, if you're in Cairo on leave and want to see the sights, get an accredited dragoman. They congregate opposite Shepherd's Hotel, outside the soldiers' service clubs. Make definite agreement about charges *before* starting out. It's the custom. Do the same when hiring a taxi or engaging any such service.

There's a lot of almsgiving and tipping in Cairo. When you tip, give 10 percent of the bill, or little more. For alms, a small coin. Two small coins are considered a more splendid gift than a larger one of equal value.

If you want souvenirs—in the big shops prices are marked as in America. But, in the bazaars, you bargain.

Bargaining is a national Egyptian pastime, sport, art, and safety valve. Thanks to American movies and tour-

ists, you'll always be asked more than a Briton or Frenchman. But it's only an asking price. Offer one-third of what you're asked. Then haggle, without losing your temper or being discourteous. You can use the old American custom of horse-trading to good advantage in your dealings with Egyptian merchants. Also it doesn't pay to fling your money around. That just means higher prices for everyone.

Don't fall for the Egyptian version of buying the Brooklyn Bridge—in other words, “genuine” antiques. Common sense tells you a street vendor isn't likely to be selling you what a museum would pay big money for. If you want a few beads, scarabs, or tiny statuettes, they're worth only a couple of piasters.

Hotels in Cairo are crowded; accommodation scarce. You can get cigarettes at soldiers' service clubs. Ask there, too, about where to stay while on leave.

There are plenty of movies and outdoor cafes in Cairo. As for night clubs, Cairo has plenty of clip joints. If British or American soldiers who arrived before you did tell you to lay off a place, take the hint.

Wherever you may be and whatever difficulties you may encounter, *never* strike an Egyptian. He has no understanding of combat with fists. The only way he will feel able to avenge an insult to his person, is with a knife.

C . . .

IS FOR THE COUNTRY. There are 350,000 square miles of it in Egypt, and 337,664 are desert. There's only a short rainy season, and if you've lived in our dry parts of the West you know what that means.

Water is life to Egypt. There's no dry farming. Millions of people are concerned with rainfall, irrigation ditches, getting water to the land.

Egypt's 12,000 square miles of arable land lie in the Nile Valley and the Delta below Cairo. The farms are small. Over 4,000,000 families own farms of 2 acres down to a half acre. That means a low standard of living by our views.



d . . .

FOR THE DESERT. Away from the Nile it's dry desert, with only a few water holes, or fertile oases. The climate's no balmy paradise.

That desert can be your enemy or friend. Learn from the old-timers—how to defeat its dust, sandstorms, hot winds. Most campaigns have been in the "winter season"; but you've got to learn to fight in all seasons—and do it better than the enemy. Learn to conserve your water supply, for it's the key to life in a desert country like Egypt.

e . . .

STANDS FOR EDUCATION and El Azhar. In a way they're both the same thing.

In the last dozen centuries of foreign rule the followers of Islam kept alive the culture and learning of Egypt. The El Azhar at Cairo, founded 520 years before Columbus discovered America, became the seat of Koranic learning.

Today El Azhar, guided by the noted Moustapha El Moraghi, ranks as "the oldest university in the world."

About 7,000 grammar schools in Egypt work to overcome illiteracy. In Cairo there are 1,500 university stu-

dents studying agriculture. Five members of the Egyptian Parliament are graduates of the American university at Cairo.

Egypt, like any land going through rebirth, seeks progress through broadened educational facilities, through books, through learning. That's not a Nazi idea of progress, but it's Egypt's—and ours, too.

f . . .

FLORA AND FAUNA. Egypt is a land where a date is something that grows on a tree and is an important economic asset. If you're interested in trees, sycamores, acacias, tamarisks, doom palms, and willows are most common. For fruit: figs, pomegranates, bananas, and oranges.

Farm crops are rice, barley, clover, sugar, some wheat, and—most of all—a fine grade of cotton for export trade.

As for animals, Egypt has no woods, forests, or jungles, and so there are few wild animals. Camels and donkeys for transport; and the tribesmen have the finely-boned Arab horses.



g . . .

GOVERNMENT. In 1922 when Britain ended the Protectorate, Egypt became a democratic monarchy under King Fuad I. His son, King Farouk, now rules.

There's a two-house governing body as in America. The lower house, Chamber of Deputies, is elected solely by the people. The King has great power. He appoints one-third of the members of the Senate, can dissolve the lower house, and his sanction is required for all legislation.

Law administration differs from our own. Village and tribal leaders dispense justice in conformity with law. Major civil and criminal cases come before more formal tribunals. Personal law, however (marriage, death, rights of succession), is administered by the Moslem authority.

h . . .

HOSPITALITY. Americans know how to be hospitable. There's a trick or two in learning how to accept it abroad. Among the "westernized" or upper-class Egyptians, manners are like our own, only a little more formal. Away from the cities, manners are more purely local.

In general, the Egyptian thinks manners are important. He dislikes physical contact. He will shake hands as we do, but doesn't understand a slap on the back. He won't like it.

A formal gesture of Egyptian hospitality is the serving of a small cup of coffee. One shows politeness by never refusing the first cup; appreciation by taking a second and third; good breeding by refusing the fourth. A cup turned upside down means you wish no more.

There is not a great chance that you'll eat in an Egyptian household. If you should, watch your host. If he has "western" manners, your own are all right. Sometimes there's a basin, pitcher and towel, and diners pour water over their hands before and after the meal. In humbler homes, people eat with the fingers, sometimes from a common dish, using only the right hand.

Before starting say: "Bismillah" (*bis-MIL-lah*) which means: "In the Name of God!" Never use this phrase, or similar Arabic phrase, carelessly or in vain. It is said as simply as one might say a short grace in a reverent Christian household.

Meals usually consist of many dishes, and one is not required to take large portions of each. What is left is the meal of the women and children, who usually are not present. Egyptians serve the syrupy coffee very hot. It is

quite Emily Post to inhale with zooping effect. This indicates you're enjoying it—and helps cool it off.

An appropriate gift is as welcome a token of appreciation in Egypt as it is back home. But one thing. Don't make a promise, or let an Egyptian think you've made one, that you don't keep.

i . . .

ISKANDARIYYAH. This is the native name for Alexandria, main port and vital naval base of Egypt. It was named after Alexander the Great who founded it in 332 B. C. Its harbor had the first lighthouse in history a few years later. It also had one of the most famous libraries ever known.



j . . .

JARABUB OASIS. Mussolini reached out for this strategic spot long before this war broke out. The Egyptians adjusted the border and Italy got Jarabub in return for land in the neighborhood of Sollum.

While on the subject of Italians. Don't think they can't fight. They can, and will, if they think their courage is being mocked. It's true hundreds of thousands of Italians have surrendered to the British, often because the Germans left them in the lurch.


Right now the Italian soldier is puzzling out a problem: whether it's Mussolini or the Germans he dislikes most. Let him dislike both. Millions of Italians were taught in the old schools that Britain was "Italy's historic friend." Millions more have relatives happy and often prosperous in the United States.

k . . .

IS KHARTOUM. And maybe Kitchener and Kipling. In 1885 an Egyptian army was wiped out by the "Mahdi" in the Sudan. A British expedition under General Charles

Gordon was surrounded in Khartoum. After long resistance by the garrison, the Fuzzy-wuzzies broke through and wiped out the defenders.

The Sudan was pacified and the Mahdi's supporters rounded up by General Kitchener, who later took the title of Kitchener of Khartoum. Today the Sudanese serve in the Egyptian Army. These black, smart-looking soldiers are tough fighters.



LANGUAGE. The common tongue of Egypt is Arabic. We took our system of numerals from the Arabs; but we use the Roman alphabet. Thus it is small chance that you'll learn to read in Arabic.

The spoken language, however, is not hard, although it has certain sounds we do not use in our tongue. There is a glossary in the back of this book. There is no set way to spell Arabic words in our alphabet. It is spoken over a vast area of the East, and has variant local pronunciations. The glossary tries to give you the "sound" of the words as used in Egypt.

Educated Egyptians usually speak French and some English. The dragomen and guides in Cairo have picked

up some English words. But don't be a greenhorn. Learn to speak a few words of Arabic. The Egyptians are pleased when you try it.

m . . .

MEANS MOHAMMED, MECCA, MOSQUES, MOSLEMS AND MUEZZINS. In other words—Religion! It is one of the major points in getting along with the Egyptians.

The Prophet Mohammed was born in Mecca, in Arabia, in 570 A. D. As a boy he tended sheep. As a man, he gained wealth, and became repelled by the idolatry and murder and infanticide of the people. He spent much time in prayer about this in caves near Mecca. In these caves he was visited by the Archangel Gabriel who spoke words to him which later were written into the Koran—the Holy Book of the Moslems.

Mohammed braved death to preach his new religion of one God. After his death Islam (the Moslem religion) spread rapidly over Asia Minor, Egypt, into Turkey, India, and parts of Africa. In those lands you will see the mosques (temples) with their minarets or towers.

The "muezzin" is the official who stands in the minaret and calls "the faithful" to prayer five times daily—at

dawn, noon, late afternoon, sunset, and after dusk. His chant repeats the phrases:

"God is great. There is no God but Allah. Mahomet is his Prophet. Come ye to prayer. God is great. There is no God but Allah."

On that call the Moslem kneels on his rug in prayer.

Islam teaches belief in one God—a creator who rules with love and mercy. The Moslem also knows of Adam, Noah, Abraham, Moses, and Jesus—as Prophets of the Lord. His religion forbids intoxication, gambling, and usury; calls blessed those who give alms to the poor. He believes in a Judgment Day when "unbelievers" are cast into hell. The "faithful" go to Paradise when they die.

It may sound as if there's enough likeness between that religion and your own to afford pleasant academic discussion. Forget it. The world records few, if any, religious arguments that ever ended with anyone the gainer. To a Moslem you are "an unbeliever" and that can cause *trouble*—if you don't use common sense.

Common sense means that if you see men kneeling in prayer in the open don't stare—or take a snapshot.

Common sense means you conduct yourself with propriety if you happen to pass a mosque. Don't spit or laugh or start monkeyshines.

There are a few certain mosques in Cairo of great

beauty which are open for visitors. A reputable guide knows which they are. But never try to visit the others. Don't go into any mosque alone. Keep away from them as much as you can.

Over 90 percent of Egyptians are Moslems. There is an ancient Christian sect—the Copts. They number about 6 percent of the population, but their influence is larger than this indicates. But the Copts, like the Moslems, do not welcome the slightest interference or irreverence to their religious customs.

Remember, one of the principles for which we fight this war is that "every man shall have the right to worship God in his own way."

n . . .

IS FOR THE NILE, the 4,000-mile river that is the lifeblood of Egypt. The Nile *is* Egypt. Moses was found in the bulrushes beside it. Anthony and Cleopatra sailed on it. Up through history armies have sailed up it. It irrigated the land and it bore the transport of the people.

Today, although Egypt has railroads for transport, it is no less the lifeblood of the country.

Each year it overflows, leaving rich deposits to refer-



tilize the precious farm lands. This rise and fall of the river is regular each year. The river runs low in April. Then, fed by tropical rains in far-off Abyssinian highlands, it starts to rise. By the end of September at Thebes, it is 36 feet higher. After that date it slowly subsides.

The Nile, in case you're looking for omens, is a patriotic river. In July the water runs red; up at the source it's called the White Nile; at Khartoum it's joined by the Blue Nile.

O . . .

IS THE OMAD, village head man empowered by law to dispense justice. On official business in any village, seek out the Omad and pay courtesy call. He can simplify any problems of food, bedding, billeting, etc.

In Bedouin tribes of the desert, the Sheik (Shake) is the leader.

In dealing with Omad or Sheik, conduct yourself with dignity. An Egyptian is much more liable to base his judgment on the person than on the matter at hand.

Generally the American mind says: "If the deal adds up, the man must be O. K." The Egyptian mind is more liable to put it: "If the man is O. K., then the deal must be all right."

p . . .

STANDS FOR THE PEOPLE—about 16,000,000 of them in Egypt, and 12,000,000 wring a living from the land. They can be divided into four classes.

There's the professional or official class—people with some money. These people are cultured, are often "Westernized" in custom and dress. However, they are more

"European" than "American." Many have travelled, speak several languages, are slightly more formal in manner than we are.

In the cities is the artisan class—shopkeepers, craftsmen, skilled workers. They are patient individuals and are used to soldiers. To soldiers in Egypt every one of these Egyptians—dragomen, guides, merchants—is "George." He seems to like being called "George." It's one of the jokes of Cairo, and works with good feeling both ways.

Many of the artisan class work at spinning and weaving cotton. There are some craft unions, but the industrial employee is not a power in the political life of Egypt.

Finally, there are the peasant-farmers—12,000,000 of them—the "Fellaheen." By western standards the fella hasn't much. His home's without comfort. He eats little beyond bread, lentils, beans, onions, and very occasional mutton at feasts. But in the main he seems contented.

Finally there's the Bedouin—the semi-nomadic tribesman of the desert. Some Bedouins have become farmers; but they are better with animals than crop raising. On the sparse vegetation of the desert they raise camels. Goat-herding is looked on as an undignified business.

As in many parts of the world outside America, clothing denotes class or profession. In Cairo you can see most of these people pass—the wealthy garbed as in Paris or

London; the artisan in gown and tarboush or turban; the alim, or Moslem professor in snow-white turban and robes; the Bedouin in burnoose and knotted headdress, proud of his hereditary right to carry arms; and always, the fellaheen, in their brown skullcaps, usually in blue robes.

Many of those 16,000,000 see Egypt facing a new era. They want Egypt to "go places." They understand America is a land that is "going places," too. In general, therefore, they'll be friendly to you.

q . . .

IS FOR THE QATTARA DEPRESSION. This below-sea-level area is a sort of combination of the Dakota badlands and California's Death Valley. General Alexander used the Qattara Depression as a hitching post for the British left flank in his defense of Egypt until he rebuilt his Eighth Army into an attacking force.

West of the Qattara Depression lies the Libyan Desert and Cyrenaica over which the war has flowed. It has been more like naval warfare than land fighting, with the object not so much to conquer land as to destroy the enemy forces.

It has been ding-dong fighting. The Italians won the

easy first round in September 1940, when they invaded Egypt and reached Sidi Barrani. General Wavell with a small army kicked them 400 miles back to El Agheila in January 1941, until some of the best of his few troops were taken away and sent to help Greece. Rommel counterattacked and, in May 1941, reached Bardia. The British chased Rommel almost back to El Agheila again in January 1942. Rommel then pushed forward to the Qattara area where he stayed until the great British onslaught in October 1942, which started the grand Allied attack on all North Africa.

r . . .

RAMADAN. It's the great religious holiday of the Moslems, and it's where you watch your step. During Ramadan many public and business houses are closed, and for a month the devout Moslem touches no food, drink, or tobacco, between sunrise and sunset. To make up for this, he often stays up all night. As a result of this fasting and lack of sleep, even the Moslem often gets touchy and bad-tempered.

It is especially during the religious ecstasy of Ramadan that Moslems resent anything that seems like interference or disrespect from an "unbeliever."

Remember, during Ramadan, never offer a native food, tobacco, or a drink. And keep away from mosques entirely in this season. (See later notes on TABUS.)

Don't be a fool about this. Failure to observe sincere religious tabus may lead to most serious consequences to you and your comrades.

S . . .

SUEZ CANAL. This is why Egypt is such a vital theatre of war. At present we link hands with Russia, while Germany and Japan are cut off from each other. The German dream of smashing into the great oil fields of the Caucasus and of winning Asia Minor, together with a Jap drive up through India, would mean they'd link hands. Then we'd be separated—as our enemies are now.

The Suez Canal is the vital artery of supply in this Middle East bastion just as the Panama Canal is in America. The United Nations must defend and maintain them both.

Early in history men saw that a canal dug across the 87-mile neck between Africa and Asia would reshape the shipping communications of the world. In 1798, Napoleon ordered a survey. His engineer, LePere, computed the Red Sea was 30 feet higher than the Mediterranean.

Hence a canal would flood the Mediterranean and make a mess of Europe. So Napoleon called the deal off.

In 1869, Ferdinand de Lesseps constructed the present canal. Six years later the Egyptian Khedive, who held about half the stock in the canal company, wanted to sell out. Prime Minister Disraeli, who knew a bargain when he saw one, persuaded Queen Victoria that the British should buy the shares for \$20,000,000. The British gained voting control of the canal, which was open, however, to all nations.

As we defend the Panama Canal, the British defend this life-line, and this has been the root of political trouble in Egypt. The British have aided in forming the present free Egypt; but still desire to maintain troops there, as we do in the Panama Canal Zone.

t . . .

IS FOR TABUS. Here are a few of them for Egypt. Devout Moslem women are heavily veiled. Do not stare at them, speak to them, or try to attract their attention.

A dog is an unclean animal. If you have one, keep it in hand. Its presence is defiling. Never offer a Moslem pork—even in what some misguided gagsters may con-



sider fun. Do not even get a Moslem to touch pigskin leather, or any object that has touched a pig or pork. (Note, if you think this a joke, remember hundreds of white women and children died because of such a belief. See history books on the Indian Mutiny and "greased cartridges.")

Do not loiter or stare at people at prayers; or enter a Mosque unless a guide takes you to an "open" one. Do not spit near a Mosque.

Drinking is repellant to a devout Moslem. He will be disgusted if he sees you drinking too much or drunk in public.

In Cairo "George" will scramble to get into a camera picture; but in rural districts the camera is an evil eye. Don't snap pictures indiscriminately.

Some Moslems believe even your glance is evil. Don't try to take children on your knee. If a friendly Moslem should happen to indicate his wife, or children—or even a possession—do not stare. Let your eye pass on and say: "Mashallah" (*ma-SHAH-a-LAH*). This means, "Praise be to God," and takes the curse off your "evil eye."

And remember, be especially careful not to offend Moslem sensitivities at Ramadan.

u . . .

MEANS UNITED NATIONS. You've got Allies in this war. Get to know them in Egypt. You can learn from the old-timers—and nothing could make the Axis agents angrier than to have you pay no attention to all the bunk put out about you and your Allies.

In Egypt there are British Tommies speaking the variant county accents of England, Wales, and North Ireland. Their comrades died by thousands on the desert until they got more and better equipment.

You'll find English regiments which have fought through every successful allied offensive in Africa; tough

Australians who've whipped the enemy on a dozen fronts; New Zealanders and South Africans who are quieter—but no less good men in the line. There are Highlanders from Scotland—they've left their kilts home in this war and fight in "brecks." There are scrappy little Ghurkas from India, who boast they never sheath their knives once drawn until blood has flowed. So don't ask to see a Ghurka's knife. There are Fighting French, and even Poles, Greeks, and Czechs who escaped from their lands and carry on the fight.

Learn to distinguish these soldiers. Although many are in British uniforms, they like to be recognized for what they are. So learn distinguishing marks.



The Scots regiments still wear their bonnets. The black berets mean the wearers are in the British tank corps. The Australian "digger" has his slouch hat. Usually the others have distinguishing badges on their shoulders.

These soldiers have set names for each other. Just as every Egyptian is "George," every Scottish soldier is "Jock" to his friends. Every Ghurka is "Johnnie." An Australian is either "Digger" or "Australia." The others are called by their shoulder badges: "Poland," or "New Zealand," or "Durham," or "Koyli."

In turn you will be "Yank." If you're from the South, you may spend hours explaining your definition of a Yankee. It won't matter. You'll still be "Yank" and they mean it in a friendly way.



IN ANY COUNTRY WHERE OUR TROOPS ARE SERVING STANDS FOR VICTORY. The first stepping stone to it is for the soldier to keep himself mentally alert and physically fit. Keeping one's health in Egypt is not as easy as at home. Venereal diseases are highly prevalent in the Near East. There's one relatively *sure* way not to get them: keep away from women.

The country has enough disease without running this

risk—disease you have little natural resistance against. Military medical science has done wonders in combatting disease—you've been given "shots" to immunize you from many. But the best weapon against disease is your own common sense.

So in Egypt, keep clean and don't get lousy; lice carry typhus. Never rub your eyes with soiled rags or towels. Don't drink canal or river water until it's been treated. (Drink local coffee without fear, for it's so scalding hot there's small chance of a germ being left alive in it.)

Never swim in the Nile, in canals, or irrigation ditches. The water teems with a small leech that plants disease parasites in your blood.

And don't forget—keep out of brothels. Cairo and Alexandria teem with pimps and procurers. Just say "Imshi!" and keep on going.



IS FOR THE WAFD. The Wafd, or extreme Nationalist party, led in the fight for Egyptian independence. It is in power today, but now stands for cooperation with the United Nations against the Nazi. Remember, however, that Egypt is not at war with the Axis, and to many Egyptians we are soldiers who, if not intruders, are at

least interrupting their normal life. We owe them decent treatment and respect, which means avoiding any act or attitude which will add to their irritation.

The Atlantic Charter says we fight so that "*all* peoples shall choose the form of government under which they shall live" and that "all men should traverse the seas and oceans without hindrance." Britain, Russia, China, and 24 other nations subscribed to that charter. It's what we're fighting for, and don't let any quisling, whisperer, fifth columnist, faint-heart or "inside informationist" tell you different.

X . . .

IN MATHEMATICS IS THE UNKNOWN QUANTITY. It's the same in warfare. There are plenty of things about our side the enemy would like to know. Keep them unknown. Keep your mouth shut.

In any land like Egypt, with mixed population, varying dialects and dresses, it is not hard to keep agents and spies circulating. Remember Lawrence of Arabia used to walk round as an Arab in Turkish-held cities in the last war—and he had blond hair and blue eyes to give him away. Yet he got away with it.

In public, on the streets, in the coffee-houses, don't talk

about who you are, where you came from, how you got there, who was with you, what equipment you have. Get in the habit of letting the other fellow do the talking.

If you do happen to get captured, give your name, number, and rank. That's all international law requires you to tell, no matter what bluff your captor puts up. And thereafter continue to keep quiet. Dropping a stooge among prisoners to pump them dry is an old trick.

No matter where you are in the war zone, take a tip from the Egyptian Sphinx. It has stood in silence for thousands of years.

y . . .

IS FOR YASHMAK—or a veil over the face. Devout Moslem women go veiled. And in case you've been reading how "the jasmine-scented night air throbbed to the bulbul's song as a tiny veiled face peered from the lattice," just put it all back in fiction. It isn't so.

Modern Cairo is becoming "emancipated." Girls go to high school, or work in the shops and stores. They go to dances, and look much like American girls in dress. But they are not American. They are more "European" in spirit—that means stricter in manners.



FANK MAN

SENEGALISI

GHURKA (INDIAN)

NEW ZEALANDER

But among older people, and away from the cities, the strict Moslem codes still prevail, and the women are veiled. It means, to all practical purposes, that the woman does not exist as far as anyone but her husband is concerned. So do not treat any Egyptian woman casually—and when one is veiled, that means strict Moslem. Do not stare at her, speak to her, or even jostle her. Act as if she wasn't there. That's exactly what the Moslem wants you to do. She doesn't exist.

Z . . .

IS FOR ZELMA. And in Arabic that means one man, a soldier, a footsoldier. And that, for the most part, is you. You're from an eastern factory town maybe, or Iowa farm, or western ranch, but wherever you're from, you've been brought up under democracy. And now you're



FREE FRENCH

HIGHLANDER

TOMMY

AUSTRALIAN

going to a place where you'll be a walking example of our way of life. People will judge democracy by you. Remember a few things about it.

Democracy is a free, open way of life that is threatened by a system of oppression. That's why we're in this war.

Democracy is built on the right of free choice—the right of man to worship God in his own manner. Respect the Moslem's right to do exactly that; don't do anything that he thinks defiles his religion or his temples.

Democracy believes in people seeking happiness through their own way of life, with their own customs—not in forcing them to adopt the system of life of a stronger nation. Respect the Egyptian's customs and habits as outlined in this book. Don't stare at his women, laugh at his manner, or offend his dignity.

Democracy doesn't believe in the "super-race" idea.

But our beliefs will be judged by what we do. Don't bully, don't brow-beat—and *never* strike an Egyptian.

Finally, whenever in doubt—just be your own, natural, American self. This book can't make you an expert on Egypt or Arabic. So if you don't know something, just ask a question.

The Egyptians are much like any other people. They're usually cheerful, and the United States is known as a country that hasn't any territorial ambitions. They don't care for windbags or braggarts, and will meet honesty with honesty. So if you ask an honest question, or try to speak Arabic they'll be pleased (and perhaps amused). But they'll be ready to help anyone who is trying sincerely to understand their way of life.

MONEY

The basic unit of money is the Egyptian Pound, written £E. This sign comes before the numeral, as with our \$ sign. The £E, worth \$4.00, is divided into 100 piasters (*pee-AS-ters*) and each piaster is further divided into ten milliemes (*meel-YEEMS*).

There is a good deal of counterfeit money. Learn to examine it, and tell the good from the bad. If you have to change any American dollars, go to a reliable bank or office. Professional money-changers may try to gyp you.

CURRENCY TABLE

Egypt has many coins. Here's a list of them:

<i>Name</i>	<i>Kind of metal</i>	<i>American value</i>
½ millieme	bronze	1/6 cent
1 millieme	bronze	1/3 cent
2 milliemes	nickel	2/3 cent
2½ milliemes	nickel	1 cent
5 milliemes (½ piaster)	nickel	2 cents
10 milliemes (piaster)	nickel	4 cents
2 piasters	silver	8 cents
5 piasters	silver	20 cents
10 piasters	silver	40 cents
20 piasters	silver	80 cents
£E ½ (½ pound)	gold	\$2.00
£E 1 (pound)	gold	\$4.00

PAPER NOTES

<i>Name</i>	<i>American value</i>
£E ½ (½ pound)	\$2.00
£E 1 (pound)	4.00
£E 5 (5 pounds)	20.00
£E 10 (10 pounds)	40.00
£E 50 (50 pounds)	200.00
£E 100 (100 pounds)	400.00

As in all lands, there are familiar names for some of the coins. The pound is sometimes called a LEE-ra. The 5-piaster silver coin is sometimes called a shilling. The

10-millieme or piaster coin is a "GIRSH" or a "SAGH."

The 5-millieme or 1/2-piaster is commonly a "ta-REE-fa" or a "GIRSH sa-GHEER."

WEIGHTS AND MEASURES

The metric system of France holds in Egypt. Here's a rough distance table:

1 centimeter=two-fifths of an inch.

1 meter (100 centimeters)=39 inches (over a yard).

1 kilometer (1,000 meters)=about three-fifths of a mile.

Liquids are sold by the litre (*LEE-ter*), which is a little larger than our quart. Gasoline is measured in British Imperial gallons, which are one-fifth larger than our own.

CALENDAR AND TIME

ACTUALLY there are four calendars in Egypt. The Gregorian (the one we use), the Jewish, the Coptic, and the Moslem. The last one is the common one you should know something about.

The Moslem calendar is based on the moon, not the sun. Thus each month has exactly 28 days. Because of this, Moslem holidays don't fall on the same date in our reckoning. As the important Feast of Ramadan began September 12 in 1942, it begins September 1 in 1943 (note that date).

The clock used by the Egyptians is the 24-hour one. Two p. m. thus is 14 o'clock. Our Army has officially adopted the same system.

CHECK LIST OF DO'S AND DON'TS

Don't enter mosques.

Smoke or spit somewhere else—never in front of a mosque.

Keep silent when Moslems are praying, and don't stare at them.

Discuss something else—*never* religion or women—with Moslems.

Don't offer food, water, or cigarettes to a Moslem during the month of Ramadan, except after sundown.

Don't offer a Moslem alcohol or pork in any form.

If you have a dog, keep it away from individual Moslems and from mosques.

Don't talk politics with the Egyptians (especially English-Egyptian relations).

Expect to bargain for anything you buy, and do it good humoredly.

If you can, find out from people who have been in Egypt fair prices to pay for what you buy; stick to them and don't overtip.

Ignore Egyptian women completely.

Never strike, push, or jostle Egyptians.

If offered a first, second, or third cup of coffee, skip the fourth one.

Remember, Egyptians believe in the "Evil Eye," so don't admire children unless they are forced on your attention. Then say *Ma-shallah* ("God be praised") immediately. This holds for taking photographs, too.

Always say *Bismillah* (*bis-mil-LAA*) before food when eating with Egyptian Moslems

Always say *Hamdullah* (*el-HAM-dool-LAA*) at the end of the meal.

Start eating only after your host has begun.

Always tear your bread with your fingers—never cut it.

Eat with your right hand only—even if you're a south-paw.

Remember to leave something in the main food bowl—what you leave goes to the women and children.

Unless you have a cast-iron stomach, eat only a part of the first course—there may be four or five more coming.

Knock before seeking admission into a house. If a woman answers, wait outside until she has had time to retire.

Take off your shoes before entering a room—leave your socks on.

When visiting don't overstay your welcome. The third glass of tea or coffee is the signal to go, unless you are quartered there.

Be considerate of servants. The Moslems are very democratic.

Avoid any expression of race prejudice. The Moslems draw no color line.

Speak Arabic whenever possible, no matter how badly you may pronounce it. The Egyptians will be pleased and may help you.

Especially, learn to use Arabic greetings and courtesy words, such as:

as-sa-LAA-moo 'a-LAY-koom ("Peace be unto you") said upon meeting anyone. The person replying answers *'a-LAY-koom sa-LAAM*.

iz-ZAI-yak ("How are you") means the same as the last expression and is more common. The usual reply is *el-HAM-dool-LAA* ("Praise God"); sometimes you will hear *KWAI-yis* ("Well") or *fee-'a-MAAN il-LAA* ("In the safety of God").

na-HAAR-ak sa-'EED ("May your day be happy") is a common greeting. The usual reply is *na-HAAR-ak sa-'EED oo-mu-BAA-rak* ("May your day be happy and blessed").

KAT-tar KHAYR-ak means "Thank you."

in-SHAAL-a-LA. ('If God wills') is used like our "God willing"; it is used whenever you speak of something you are going to do or is going to happen in the future. *MA'-as-sa-LAA-ma* is a common expression for "good-bye."

HINTS ON PRONOUNCING ARABIC

THESE are pronunciation hints to help you in listening to the Arabic language records which have been supplied to your troop unit. They will also help you with the pronunciation of additional words and phrases given in the vocabulary below, which are not included in the records.

Arabic is spoken over a great area in North Africa and the Near East. There are some differences between regions, both in pronunciation and the use of words. The pronunciation you will hear on this set of records is that of Cairo and the surrounding district since this pronunciation is considered the standard and is understood throughout Egypt. In other parts of the country you will hear slightly different pronunciations. If you should go on to other regions, where other varieties of Arabic are spoken, you will be given further information at that time. Don't worry about that now.

There is nothing very difficult about Arabic—except



that you won't be able to read Arabic signs and newspapers you will see. That is because they use a different alphabet from ours. Therefore, the instructions and vocabulary below are not based on the written Arabic language, but are a simplified system of representing the language as it *sounds*. This system contains letters for all sounds you *must* make to be understood. It does *not* contain letters for some of the sounds you will hear, but it will give you enough to get by on, both listening and speaking.

Here are a few simple rules to help you:

1. *Accents.* You know what the accented syllable of a word is, of course. It is the syllable which is spoken louder than the other syllables in the same word. We will show accented (loud) syllables in capital letters and unaccented syllables in small letters.

2. *Vowels.* These are the kind of sounds we represent in English by *a, e, i, o, u, ai, au, ay*, etc. Just follow the key below and you will have no trouble.

a or A	equals	the <i>a</i> in father. At times it will sound like the <i>a</i> of <i>pat</i> or even the <i>e</i> of <i>pet</i> . Pronounce it exactly as you hear it on the records. (Example: <i>SA-ba-'a</i> meaning "seven.")
aa or AA	equals	the same sound as above but stretched out. Remember that it is important to pronounce the short vowels short and the long vowels long. (Example: <i>na-HAAR-ak sa-'EED</i> meaning "good day.")
i or I	equals	the <i>i</i> of <i>hit</i> . Always very short. (Example: <i>SIT-ta</i> meaning "six.")
ee or EE	equals	the <i>ee</i> in <i>fee</i> . (Sometimes sounds like the <i>ay</i> in <i>day</i> .) Always very long. (Example: <i>MEE-ya</i> meaning "hundred.")
u or U	equals	the <i>u</i> in <i>put</i> . Always very short. (Example: <i>RUZ</i> meaning "rice.")
oo or OO	equals	the <i>oo</i> in <i>too</i> . (Sometimes sounds like the <i>o</i> in <i>go</i> .) Always very long. (Example: <i>el-ba-BOOR</i> meaning "the train.")

ay or AY	equals	the <i>ay</i> in <i>day</i> . (Example: <i>FAYN</i> meaning "where.")
au or AU	equals	the <i>ow</i> in <i>how</i> . (Example: <i>'AUZ</i> meaning "want.")
ai or AI	equals	the <i>ai</i> in <i>aisle</i> or the <i>i</i> in <i>ice</i> . (Example: <i>'AI-wa</i> meaning "yes.")
e or E	equals	the <i>e</i> in <i>get</i> . (Example: <i>el</i> meaning "the.")
o or O	equals	the <i>o</i> in <i>go</i> . (Example: <i>ROB-'a</i> meaning "quarter.")

3. *Consonants.* The consonants are all the sounds that are not vowels. Pronounce them just as you know them in English. *All* consonants should be pronounced. Never "slight" them. Learn these special consonant sounds:

h or H	is always pronounced. At the end of a syllable it sounds like letting out your breath. (Examples: <i>WAA-hid</i> , meaning "one"; <i>'AYH</i> , meaning "what.")
kh or KH	is like the sound you make when clearing your throat to spit. Listen carefully for it on the record. (Example: <i>KHAM-sa</i> , meaning "five.")
gh or GH	is like the <i>kh</i> except that you put your "voice" into it; that is, it is very much the sound you make when you gargle. Listen carefully for it on the records. (Example: <i>'IRSH SAGH</i> , meaning "five cents.")
sh or SH	equals the <i>sh</i> in <i>show</i> . (Example: <i>ash-REEN</i> , meaning "twenty.")
(')	is pronounced like a slight cough or choke as when in English we cut the words "no" or "yeh" off very short. It is also like the sound you hear in the middle of "uh-uh." (Example: <i>'AI-wa</i> , meaning "yes.")

LIST OF MOST USEFUL WORDS AND PHRASES

HERE is a list of the most useful words and phrases you will need in Arabic. *You should learn these by heart.* They are the words and phrases included on the Arabic language records and appear here in the order they occur on the records.

Greetings and General Phrases

[English—Simplified Arabic Spelling]

Good day — <i>na-HAAR-ak sa-'EED</i>	Thank you— <i>mu-ta-SHAAK-kir</i>
Good evening — <i>mee-SA' el-KHAYR</i>	Yes— <i>'Al-wa</i>
How are you?— <i>iz-ZAI-yak</i>	No— <i>LA'</i>
Sir— <i>ya a-FAN-dee</i>	Do you understand me?— <i>IN-ta</i>
Madam or Miss— <i>ya SIT-tee</i>	<i>fa-HIM-nee</i>
Please— <i>MIN FAD-lak</i>	I don't understand — <i>'A-na</i>
Excuse me— <i>'AN 'IZ-nak</i>	<i>MUSH FAA-him</i>
	Please speak slowly— <i>MIN FAD-lak, it-KAL-lim bi-SHWAYSH</i>

Location

Where (is)— <i>FAYN</i>	the railroad station— <i>el-ma-</i>
a restaurant — <i>lu-KAN - dit 'AKL</i>	<i>HAT-ta</i>
Where is a restaurant?— <i>FAYN lu-KAN-dit 'AKL</i>	Where is the railroad station?—
a hotel— <i>lu-KAN-da</i>	<i>FAYN el-ma-HAT-ta</i>
Where is a hotel?— <i>FAYN lu-KAN-da</i>	a toilet— <i>ma-ra-HEED</i>
	Where is a toilet?— <i>FAYN ma-ra-HEED</i>

Directions

Turn right— <i>LIF 'A-la lee-a-MEEN</i>	Straight ahead— <i>'A-la TOOL</i>
Turn left— <i>LIF 'A-la SHMAAL</i>	Please point— <i>MIN FAD-lak, war-REE-nee</i>

If you are driving and ask the distance to another town, it will be given you in kilometers, not miles.

Kilometers—*kee-lo-METR*

One kilometer equals $\frac{1}{2}$ of a mile.

Numbers

One— <i>WAA-hid</i>	Four— <i>ar-BA-'a</i>
Two— <i>it-NAYN</i>	Five— <i>KHAM-sa</i>
Three— <i>ta-LAA-ta</i>	

When you use the numbers with other words, you just say the number and then add the other word.

One kilometer— <i>WAA-hid kee-lo-METR</i>	Thirteen— <i>ta-la-TAA-shar</i>
Six— <i>SIT-ta</i>	Fourteen— <i>ar-ba'-TAA-shar</i>
Seven— <i>SA-ba-'a</i>	Fifteen— <i>kham-s-TAA-shar</i>
Eight— <i>ta-MAAN-ya</i>	Sixteen— <i>sit-TAA-shar</i>
Nine— <i>TIS-'a</i>	Seventeen— <i>sab-'a-TAA-shar</i>
Ten— <i>'A-sha-ra</i>	Eighteen— <i>ta-man-TAA-shar</i>
Eleven— <i>ah-DAA-shar</i>	Nineteen— <i>tis-'a-TAA-shar</i>
Twelve— <i>it-NAA-shar</i>	Twenty— <i>ash-REEN</i>

For "twenty-one," "thirty-two," and so forth, you add the simple form of the numbers to the words for "twenty" and "thirty" just as we sometimes say "one and twenty," thus:

Twenty-one— <i>WAA-hid wi-'ash-REEN</i>	Thirty— <i>ta-la-TEEN</i>
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Thirty-two—*it-NAYN wi-ta-la-TEEN*

Forty—*ar-bi-'EEN*

Fifty—*kham-SEEN*

Sixty—*sir-TEEN*

Seventy—*sab-'EEN*

Eighty—*ta-ma-NEEN*

Ninety—*tis-'EEN*

One hundred—*MEE-ya*

First—*AU-wal*

For 200 you would say "couple of hundreds, five and fifty."
200—*mee-TAYN*

For 255 you say "couple of hundreds, five and fifty."

255—*meé-TAYN KHAM-sa wi-1,000—'ALF*
kham-SEEN

Designation

What is—*'AYH*

This—*DA*

What's this?—*'AYH DA*

I—*'A-na*

want—*'AUZ*

cigarettes—*sa-GAI-yir*

to eat—*'AA-kul*

I want to eat—*'A-na 'AUZ 'AA-*
kul

Foods

Bread—*'AYSH*

Butter—*ZIB-da*

Fruit—*FAAK-ha*

Water—*MAI-ya*

An egg—*BAY-da*

Eggs—*BAYD*

Steak—*bu-TAYK*

Meat—*LAH-ma*

Potatoes—*ba-TAA-tis*

Rice—*RUZ*

Second—*TAA-nee*

Third—*TAA-lit*

Fourth—*RAA-bi'*

Fifth—*KHAA-mis*

Sixth—*SAA-dis* or *SAA-tit*

Seventh—*SAA-bi'*

Eighth—*TAA-min*

Ninth—*TAA-si'*

Tenth—*'AA-shir*

Beans—*FOOL*

Fish—*SA-mak*

Salad—*SA-la-ta*

Milk—*LA-ban*

Curded milk—*La-ban za-BAA-*
dee

Beer—*BEE-ra*

A glass of beer—*ku-BAL-yit*
BEE-ra

A cup of coffee—*fin-GAAL 'AH-*
wa

To find out how much things cost, you say:

How much—*bi-KAAM*
this—*DEE*

How much is this?—*bi-KAAM*
DEE

The answer will usually be given you in coins worth 2½ cents, 5 cents, and a dollar. For other coins and bills and their values see the section on money in the pamphlet.

Two and a half cents—*'IRSH*
ta'-REE-fa

Five cents—*'IRSH SAGH*
A dollar—*ree-YAAL*

Time

What time is it?—*is-SAA-'a*
KAAM

Ten past one—*WAH-da wi-'A-*
sha-ra

Quarter past five—*KHAM-sa*
wi-ROB-'a

Twenty past seven—*SA-ba-'a*
wi-TILT

Half past six—*SIT-ta wi-NUS*

Twenty of eight—*ta-MAAN-ya*
IL-la TILT

Quarter of two—*it-NAYN IL-la*
ROB-'a

Ten to three—*ta-LAA-ta IL-la*
'A-sha-ra

When—*EM-ta*
the movie—*is-SI-na-ma*
starts—*tib-TI-dee*

When does the movie start?—
EM-ta is-SI-na-ma tib-TI-dee
The train—*el-ba-BÖÖR*
leaves—*YIM-shee*

When does the train leave?— Today—*en-na-HAR-da*
EM-ta YIM-shee el-ba-BOOR or *il-YOM*
 Tomorrow—*BUK-ra*

Days of the Week

Sunday—*el-HAD* Thursday—*el-kha-MEES*
 Monday—*el-it-NAYN* Friday—*el-GUM-'a*
 Tuesday—*et-ta-LAAT* Saturday—*es-SABT*
 Wednesday—*el-'AR-ba'*

Useful Phrases

What is your name?—*IS-mak* For "goodbye" or "good night"
 'AYH you can say: *sa-'EE-da*
 My name is —— A more formal way of saying
IS-mee —— "goodbye" is:
as-sa-LAA-moo a-LAY-kum

Notes on the Egyptian Record Text

Another word for "good evening" or "good night" is *sa-'EE-da*.
 "Good Night" is also *LAYL-tak sa-'EE-da*.

For "Sir" or "Mister" you can also say *ha-DRIT-ak* and for
 "Madam," *ha-DRIT-tik*.

Another very common word for "thank you" is *as-KOOR-ak*.

For "restaurant" you will also hear *MAT-'am*.

Another way of saying "turn right" or "turn left" is *IM-shee*
'A-la ya-MEEN-ak and *IM-shee 'A-la SHMAAL-ak*.

Another word for train is *'ATR*.

as-sa-LAA-moo 'a-LAY?koom (Peace be unto you) is also used
 as a general greeting when people meet. The reply is usually
'a-LAY-koom sa-LAAM.

ADDITIONAL WORDS AND PHRASES

Natural Objects, etc.

[English—Simplified Arabic Spelling]

bank (of river)— <i>SHAT</i> or <i>SAA-</i>	moon— <i>'A-mar</i>
<i>hil</i>	mountain— <i>GA-bal</i>
darkness— <i>DAL-ma</i>	sea— <i>BAHR</i>
daytime— <i>na-HAAR</i>	rain— <i>MA-tar</i>
desert— <i>SAH-ra</i>	snow— <i>TALG</i>
field (cultivated)— <i>GHAYT</i>	spring (water-hole, etc.)— <i>BEER</i>
fire— <i>NAAR</i>	stars— <i>nu-GOOM</i>
grass— <i>KHUD-ra</i> or <i>ha-SHEESH</i>	canal— <i>TIR-a-'a</i>
the ground— <i>'ARD</i>	sun— <i>SHAMS</i>
hill— <i>TAL</i>	wind— <i>HA-wa</i>
ice— <i>TALG</i>	valley— <i>WAA-dee</i>
lake— <i>bu-HAY-ra</i>	

Time

day— <i>YOM</i> or <i>na-HAAR</i>	evening— <i>MI-sa</i>
day after tomorrow— <i>BA'D</i>	night— <i>LAYL</i>
<i>BUK-ra</i>	month— <i>SHA-har</i>
day before yesterday— <i>'AA-wal</i>	week— <i>GUM-'a</i>
<i>im-BAA-rih</i>	year— <i>SAN-a</i>

Months of the Year

January— <i>je-NAL-yir</i>	July— <i>YUL-ya</i>
February— <i>je-BRAL-yir</i>	August— <i>a-GHOS-tos</i>
March— <i>MARS</i>	September— <i>seb-TEM-ber</i>
April— <i>ab-RIL</i>	October— <i>ok-TO-ber</i>
May— <i>MAL-o</i>	November— <i>no-FEM-ber</i>
June— <i>YUN-ya</i>	December— <i>di-SEM-ber</i>

Relationships

boy—*WA-lad*
brother—'*AKH*
child—*TIFL*
daughter or girl—*BINT*
father—'*AB*
family—'*AA-la*
husband—*GOZ*

man—*RAA-gil*
mother—'*UM*
relatives—'*a-REEB*
sister—'*UKHT*
son—*IBN*
woman—*SIT*

Human Body

arm—*di-RAA'*
back—*DA-har*
ear—*WIDN*
eye—'*AYN*
body—*GISM*
finger—*su-BA'*
foot or leg—*RIGL*
hair—*SHA'R*

hand—*EED*
head—*RAAS*
mouth—*FUM* or *BOO'*
neck—*RA-'a-ba*
nose—*ma-na-KHEER*
teeth—*SNAAN*
toe—*su-BA' RIGL*

House and Furniture

bed—*si-REER* or *FARSH*
blanket—*ghi-TAA* or *ba-ta-NEE-ya*
chair—*KUR-see*
door—*BAAB*
house—*BAYT*
kitchen—*MAT-bakh*
ladder—*SIL-lim*
mosquito-net—*na-moo-SEE-ya*

room—*O-da*
stairs—*sa-LAA-lim*
oven—*FURN*
primus stove—*wa-BOOR*
table—*ta-ra-BAY-za*
wall—*HAY-ta*
water for washing—*MAL-ya li-gha-SEEL*
window—*shib-BAAK*

Food and Drink, Tobacco, etc.

bananas—*MOZ*
cabbage—*ku-RUMB*
cauliflower—'*ar-na-BEET*
cucumbers—*khee-YAHR*
food—'*AKL*
grapes—'*A-nab*
lemons—*la-MOON*
oranges—*bur-tu-'AAN*
orange juice—'*a-SEER bur-tu-'AAN*
watermelon—*ba-TEEKH*
pipe—*BEE-ba*
radishes—*FIGL*
salt—*MALH*
sugar—*SUK-kar*
tea—*SHAY*
tobacco—*duk-kh-KHAAN*
tomatoes—*ta-MAH-tim* or '*OO-ta*
turnip—*LIFT*
wine—*ni-BEET*

Surroundings

bridge—*KUB-ree* or '*an-TA-ra*
church—*ki-NEE-sa*
city—*ma-DEE-na* or *BA-lad*
market place—*SOO'*
mosque—*GAA-ma'*
path—*SIK-ka*
post office—*MAK-tab el-BOS-ta*
police post—*bu-LEES* or *ka-ra-KOHN* (in city) or *MAR-kaz* (in villages)
road—*SIK-ka*
shop (store)—*duk-KAAN*
street—*SHAA-ri'*
town or village—*BA-lad*
well—*BEER*

Animals

animal—*HAI-ya-wan*
bird—*TAYR*
camel—*GA-mal*
chicken—*FAR-kha*
cow—*BA-'a-ra*
dog—*KALB*
donkey—*hu-MAAR*
duck—*BUT-ta*
goat—*MA-'a-za*
horse—*hu-SAAN*
leech—'*a-la-'A*
mouse or rat—*FAAR*

mule—*BAGH-la*
pig—*khin-ZEER*
rabbit—*AR-nab*

sheep—*gha-NAM*
snake—*ti'-BAAN*

Insects

ants—*NAML*
bedbugs—*BA'*
fleas—*ba-ra-GHEET*
flies—*dib-BAAN*
lice—*'A-LL*

mosquitoes—*na-MOOS*
scorpion—*'A'-ra-ba*
spider—*'an-ka-BOOT*
spider-like poisonous insect—
'A-boo SHA-bat

Trades and Occupations

baker—*khab-BAAZ* or *far-RAAN*
barber—*hal-LA'* or *ni-ZAI-yin*
blacksmith—*had-DAAD*
butcher—*gaz-ZAAR*
cook—*tab-BAAKH*
doctor—*ta-BEEB*

farmer—*jal-LAAH*
laundryman—*mak-WAA-gee*
mechanic—*mee-ka-NEE-kee*
servant—*khad-DAAM*
shoemaker—*gaz-MAA-gee*
tailor—*khai-YAHT*

Clothing

belt—*hi-ZAAM*
boots or shoes—*GAZ-ma*
gloves—*GWAN-tee*
hat—*bar-NEE-ta*
jacket—*ja-KET-ta*
necktie—*ka-ra-VAH-ta*
overcoat—*BAL-to*

shirt—*'a-MEES*
shorts (underwear)—*li-BAS*
shorts—*ban-ta-LON u-SAL-yir*
socks—*GOZ sha-RAAB*
sweater—"jersey"
trousers—*ban-ta-LON*

Adjectives

good—*KWAI-yis* or *TAL-yib*
bad—*MUSH KWAI-yis*
big—*ki-BEER*

small—*sa-GHEER* or *su-GHAL-yar*
long or tall—*ta-WEEL*

short—*ka-SEER*
heavy—*ta'EEL*
light—*kha-FEEF*
high—*'AA-lee*
low—*WAA-tee*
deep—*gha-WEET*
shallow—*MUSH gha-WEET*
dry—*NAA-shij*
wet—*mab-LOOL*
full—*mal-YAAN*
empty—*FAA-dee*
expensive—*GHAA-lee*
cheap—*ri-KHEES*
clear—*na-DEEF*
dirty—*WI-sikh*
old (of persons)—*'a-GOOZ*

old (of things)—*'a-DEEM*
young—*su-GHAL-yar*
new—*gi-DEED*
cold (of persons)—*BAA-rid* or
bar-DAAN
hot—*SUKHN*
hungry—*ga-'AAN*
sick—*'ai-YAAN*
thirsty—*'at-SHAHN*
white—*AB-yad*
black—*IS-wid*
blue—*AZ-ra'*
green—*AKH-dar*
red—*AH-mar*
yellow—*AS-far*

Pronouns, etc.

I—*'A-na*
you—*IN-ta* (masculine); *IN-tee*
(feminine); *IN-too* or *IN-*
room (plural)
we—*IH-na*
he—*HOO-wa*
she—*HEE-ya*
they—*HOOM*
my or mine—*bi-TAA'-ee*
your or yours—*bi-TAA'-ak*
(masculine); *bi-TAA'-ik* (fem-
inine); *bi-TAA'-koom* (plu-
ral)

our or ours—*bi-TAA'-na*
their or theirs—*bi-TAA'-hoom*
this—*DA* (masculine) or *DEE*
(feminine)
these or those—*DOL*
who?—*MEEN*
what? or which?—*'AYH*
when?—*EM-ta*
why?—*LAYH*
how?—*iz-ZAI*
who, which, that—*IL-lee*
because—*'a-la-SHA*
how many—*'AD 'AYH*

some or a little—*SHWAI-ya*
 anyone—*'AI WAA-hid*
 everyone—*KUL-li WAA-hid*

much—*ki-TEER*
 very—*ki-TEER* or *'A-wee*

Conjunctions

and—*wa-* or *oo-*
 but—*LAA-kin*

if—*IZ-a*
 or—*AU*

Prepositions

from—*MIN*
 in—*fee*
 inside—*GO-wa*
 of—*bi-TAA'*

on—*'A-la*
 to—*IL-a*
 with—*MA'*
 up to—*li-HAD*

Adverbs, etc.

above—*FOK* or *'A-la*
 again—*TAA-nee*
 also; once again—*ka-MAAN*
 behind—*WA-ra*
 below—*TAHT*
 beside—*GAMB*
 enough—*ki-FAA-ya*
 far—*bi-'EED*
 here—*HI-na*
 immediately or soon—*'A-la*
TOOL or *HAA-lan* or *'a-*
WAAM

in front—*'ud-DAAM*
 less—*'a-'AL*
 like—*ZAI*
 near—*'a-REEB*
 now—*dil-WA'-tee*
 not yet—*LIS-sa*
 there—*hi-NAK*
 together—*MA' BA'D*
 where—*FAYN*

Useful Phrases

What date is today?—*en-na-*
HAR-da KAAM fee-SHAHR?

What day of the week?—*en-na-*
HAR-da 'AYH?

Today is the fifth of June—*en-na-HAR-da KHAM-sa YON-ya?*

Today is Tuesday, etc.—*en-na-HAR-da et-ta-LAAT*

Come here—*ta-'AA-la*

Come quickly—*ta-'AA-la 'a-WAAM*

Go quickly—*IM-shee 'a-WAAM*
 or *ROH 'a-WAAM*

Who are you?—*MEEN IN-ta?*

What do you want?—*AUZ 'AYH?*

Bring some water—*HAT MAI-ya*

Bring some food—*HAT 'AKL*

Whose house is this?—*BAYT MEEN DAH?*

Where is the barracks or camp?—*FAYN el-ush-LAA'?*

Where is water?—*FAYN el-MAI-ya?*

Where is the nearest village?—*FAYN 'A'-rab BA-lad?*

Be careful! or Watch out!—*HAA-sib! or KHUD BAA-lik!*

Danger!—*KHAA-tar!*

Wait a minute—*is-TAN-na SHWAI-ya*

Where can I sleep?—*FAYN 'A-dar 'a-NAAM?*

I haven't any money—*ma-FEESH fu-LOOS*

I have cigarettes—*AN-dee sa-GAA-yir*

I am sick—*'A-na 'ai-YAAN*

I am an American—*'A-na am-ri-KAA-nee*

I am a friend—*'A-na SAA-hib* or *'A-na sa-DEE'*

NOTES

NOTES

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